14: Johnston G-4, 5 (no date) 1904 FL11 Luo FL11

754 in order to kill him. If a person is thought to be bewitched, the medicine
[683] man concerned is caught and forced to remove the spell, afterwards being
punished by a fine. This kind of witchcraft, however, is not thought to be very serious. There is a deeper magic called "jamkingo." Amongst the Gemi tribe this is practised by the blacksmiths. It is of the nature of a secret society, and no doubt means secret poisoning. They have a
695 form of *ordeal* called "kiviri." A small pot of water is placed on the fire. A little "wimbi" flour and a bit of "medicine" are put into the water. If the water boils over, the man is guilty; if not, he is innocent. Another ordeal is as follows: A gourd basin with a large hole cut in the bottom is placed on a flat stone. Water is then poured into the calabash, the bottom of which being, of course, not close-fitting to the stone, would permit ordinarily of a leakage. But the medicine man who attends puts into the bottom of the calabash crushed-up leaves of a kind of mimosa which, for a time at least, stop the leakage and enable the calabash to be filled up with water, the retention of the water by the calabash proving the man to be innocent. Another ordeal is arranged in this way: Dry flour is given to the suspected person. If innocent, he can swallow it; if he is unable to moisten the flour with his saliva and swallow it, he is shown to be guilty.

787 As regards *omens*: If a bird sings on the left-hand side as a man
777 is starting on a journey, the journey, if for war, will be unlucky; but if it be merely a peaceful visit, it will be a fortunate one. If the bird sings on the right-hand side, it is a good omen for war, but a bad one for an ordinary visit. If a cat crosses the road from right to left, it is a good omen; if from left to right, bad. If a rat is seen on the road, and it runs along the road ahead of the man, it is a good omen; but if it crosses the road from one side to the other, it is an unlucky sign. If on a journey a man strikes the little toe of either foot, it is a very bad sign; if he strikes the big toe, it is propitious. If the eldest child of a man is a boy, and the man sets out to travel, it will be an unlucky sign if the first person he meets is also a man. On the other hand, if his eldest child is a girl, and he meets a woman when he starts on a journey, that
787 is likewise a bad sign. They profess to be able to foretell events by *divining*, and the divination is exercised on the entrails of an ox or sheep. They are a good deal given to prophesying. The chief Odua when quite a lad prophesied the coming of the white man, and this at a time when no white man had entered the country. They believe in rain-makers.

846 On the occasion of a *birth* the infant, if a boy, is kept inside the house
[844] for four days; if a girl, for three days. When a birth takes place, the female neighbours attend, and a goat is killed for the mother and the other women. No man is allowed in the hut until three or four days have elapsed. The father of the child does not eat or sleep again in the

19:Wilson E-5 (ca. 1950)' 1960
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because a ghost of a virgin who has reached puberty was regarded as extremely dangerous. The defloration, still practiced in parts of Luo today, was regarded as satisfying her natural desire to bear children.

The spirits of warriors killed in battle were placated by the tribe as a whole in ceremonial and ritual held at the borders of the tribal land (*thim*) by *povo bilo* and *tero buru*, where sacrifices were made and the tribal ancestors placated to welcome the ghost of the hero. The affair became a tribal responsibility, whereas normally death is regarded as a responsibility of the family or minor lineage segment.

A person who found the body of a man or of a woman would commence wailing as a closely related mourner. If the body turned out to be that of a person among whose clan the finder could marry, then a wife or husband was found for the finder in the belief that the spirit of the deceased planned and directed the discovery of the body to the end that the group of the finder should be united in marriage with that of the deceased.

Witches, if caught in the act of "running about at night," were killed instantly and with equanimity. The body of a person killed as a witch was mutilated by driving a stake into the rectum after which the body would be thrown into its village. An old custom still associated with this is the insistence of the relatives of a woman who died suddenly, or inexplicably, to examine her body for signs of having been a witch. Female witches are believed to be trained by their husbands to run at night with them and, because they are weaker, are frequently caught and killed. Bride-wealth may not be reclaimed or, if not finally paid, must be completed by her husband if a woman is killed under these circumstances.

Accidental deaths are regarded as having been inspired by the ancestors, and therefore require placation of the spirit of the ancestor divined as having been responsible. Deaths from sickness are believed to come from many causes, the chief of